

Anton Treuer, a linguist from Leech Lake, speaks about the Ojibwe language, the importance of indigenous languages, ways of learning/teaching, the last battle at Sugar Point in Leech Lake and personal experiences of learning the language.

1. Ahaaw.

All right.

2. Akawe inga-dazhindaan i'iw gaa-pi-gagwejimigooyaan omaa wenjibaayaan.

First of all I am going to talk about that which has been asked of me here as to where I am from.

3. Iwidi Gaa-zagaskwaajimekaag nindazhi-danakii.

I reside over there at Leech Lake.

4. Indayaan waakaa'igaans imaa.

I have a cabin there.

5. Miinawaa go Waagosh nindigoo.

And my name is Waagosh.

6. Anton gemaa Tony Treuer indizhinikaaz zhaaganaashiiwinikaazoyaan igo gaye.

I am called Anton or Tony Treuer by my English name as well.

7. Ningii-nitaawig imaa iwidi sa Gaa-miskwaawaakokaag, besho imaa Gaa-miskwaawaakokaag.

I was raised over there at Cass Lake, near Cass Lake.

8. Ningii-kikinoo'amaagoo dash awas iwidi keyaa ningaabi'anoong.

I went to school however further west.

9. Iwidi Bemijigamaag Gikinoo'amaadiiwigamigong ningii-kikinoo'amaagoo.

I was educated over there at Bemidji High School.

10. Idash noomaya eshkam nimbabaamaadiz.

Recently however I have been traveling.

11. Noongom nindanokii.

I currently work.

12. Nindazhi-anokii iwidi waabanong akeyaa Mino-akiing ezhinikaadeg.

I am employed in Milwaukee as it's called towards the east.

13. Imaa dash gabe-gikendaasowigamigong nindanokii.

And I work at the university.

14. Ahaaw.

All right.

15. Ningikendaan wenji-ozhigaadeg o'ow isa ezhichigeyeg o'ow mazinaateseg.

I know why this broadcast is being developed for this project of yours.

16. Miinawaa go ezhi-naanaagadawendamaan i'iw isa gidinwewininaan anishinaabemowin apane nindinenimaa bezhig akiwenziiban.

And as I reflect upon our language, the Indian language, I always think of this one old man.

17. Niibaa-giizhig gii-izhinikaazoban.

He was called Niibaa-giizhig.

18. Miinawaa aabiding gaa-wiidokawag—apane gaye ingii-wiidookaawaa—aabiding dash gaa-izhi-gikinoo'amawid gaa-izhi-wiidookawag imaa endazhi-manidooked.

And one time when I was helping him—and I always helped him—and one time he conveyed something to me as I helped him there where he officiated ceremonies.

19. Geget sa ningii-ayaamin biindig i'iw wiigiwaaming miinawaa gaa-namadabiyaang omaa.
Surely we were inside that wigwam and we were sitting here.

20. Wiin dash mii eta go ojibwemod ezhi-manidooked.
He only spoke Ojibwe when he conducted ceremonies.

21. Gaawiin wiikaa ogii-aabajitoosiin i'iw zhaaganaashiimowin.
He never used that English language.

22. Miinawaa gii-ayaayaang imaa a'aw isa akiwenziiban, zezikaa gii-pazigwii.
And while we were there that old man suddenly stood up.

23. Ogii-waabandaan gegoo gaa-onji-nishkaadizid miinawaa gaa-izhi-zaaga'ang imaa wiigiwaaming.
He saw something that irked him and he left the wigwam there.

24. Imaa dash agwajiing gii-kaagiigido zhaaganaashiimong.
And there outside he gave a speech in English.

25. Mii o'ow gaa-ikidod zhaaganaashiimong idash.
And this is what he said when he spoke English.

26. Gii-ikido o'ow, "Gaawiin wiikaa ninisidotaagoosiin giishpin aabajitooyaan i'iw zhaaganaashiimoyaan."
He said this, "I am never understood if I use that English language."

27. Mii ekidod. "Gaawiin manidoo onisidotanziin i'iw zhaaganaashiimowin.
He said so. "The Spirit does not understand that English language.

28. Mii i'iw wenji-aabajitooyaan i'iw anishinaabemowin apane.

That's why I use that Indian language all the time.

29. Idash giishpin aabajitooyaan i'iw anishinaabemowin gaaawiin anishinaabeg onisidotanziinaawaa i'iw isa ekidoyaan.

But if I use that Indian language the Indians don't understand that which I am saying.

30. Mii wenji-zaaga'amaan omaa, weweni ji-gaganooninagoog zhaaganaashiimong ji-wiidamoonagoog o'ow."

That's why I left (the wigwam) here, to converse with you all in English in order to tell you all this."

31. Baanimaa dash ogii-kanoodaan i'iw gaa-onji-nishkaadizid gaa-izhi-waabandang gegoo gaa-wanichigeyaang.

And afterwards he addressed the reason he became perturbed when he saw some mistake we made.

32. Mii akeyaa gaa-izhi-gikendamaan ezhi-apiitendaagwak weweni ji-aabadak gidinwewininaan—mii i'iw ojibwemowin—apane.

In this way I came to know that it's of the utmost importance to use our language properly—that's the Ojibwe language—all the time.

33. Mii wenji-gikendamaan giishpin wanising i'iw isa ojibwemowin da-wanishinoog anishinaabeg.

That's how I know that if that Ojibwe language is lost, the Indian people will become lost.

34. Gaawiin geyaabi giga-anishinaabewisiimin giishpin wanitooyaang nindinwewininaan.

We will no longer be Indian people if we lose our language.

35. Mii i'iw gikendamaan.

That's what I know.

36. Mii i'iw wenji-apiitendaagwak i'iw isa ezhichigeyeg ji-wiidookaageyeg weweni ji-bimaadiziiwinagak yo'ow ojibwemowin niigaan akeyaa go gaagigenig giishpin anishinaabeg waa-ayaawaad omaa niigaan.

That's why your endeavor is so critically important because you all help in this good way so that this Ojibwe language can live forever in the future if the Indian people are to be here in times to come.

37. Apane ningagwejimigoog niijanishinaabeg ji-ganoodamaan gaa-pi-izhichigeyaan nimbimaadiziiwinig niin, gaa-onji-nanda-gikendamaan gaa-izhi-nanda-gikendamaan yo'ow ojibwemowin.

I am always asked by my fellow Indians to address that which I have done myself in my own life, how I endeavored to know that which I learned of the Ojibwe language.

38. Apane anishinaabeg ozanagendaanaawaa i'iw ezhichigewaad ezhi-nanda-gikendamowaad i'iw ojibwemowin gemaa gaye ezhi-gagwe-gikinoo'amaagewaad.

Indians always find it difficult to do that as they learn that Ojibwe language or as they try to teach.

39. Geget igo zanagad i'iw ojibwemowin.

That Ojibwe language is truly difficult.

40. Idash niwiindamawaag, "Gego babaamendangegon i'iw ezhi-zanagak ojibwemowin." **But I tell them, "Don't fret about the difficulty of Ojibwe."**

41. Ningikendaan o'ow gaa-inakamigak nimbimaadiziiwining.

I know that this has transpired in my life.

42. Mii wenji-inendamaan da-bimaadiziiwinagak.

That's the reason I think it shall live.

43. Gaa-ako-midaaso-biboonagak ingoji go gaawiin ningii-nitaa-anishinaabemosiin i'iw apii.
Approximately ten years ago I did not know how to speak Indian.

44. Ningii-kikendaanan niizh ikidowinan i'iw apii—boozhoo miinawaa miigwech.
I knew two words at that time—boozhoo and miigwech.

45. Mii-go minik gii-kikendamaan i'iw apii.
That was the extent of my knowledge at that time.

46. Noongom idash ezhi-zhingishinaan ji-nibaayaan ani-onaagoshig nimbawaajige anishinaabemong.
But now when I lay down to sleep in the evening I dream in Indian.

47. Miinawaa go ezhi-naanaagadawendamaan gaa-inakamigak geget igo ningikendaan o'ow.
And when I reflect upon what has transpired I truly know this.

48. Miinawaa wenji-ganoodamaan o'ow, gaawiin niwii-tazhimidizosii mii eta go ji-wiindamoonagoog ji-wiindamawagwaa niijanishinaabeminaanig.
And when I talk about this, I'm not trying to brag about myself, only impart the information to you all and tell our Indian people.

49. Giishpin gashkitooyaan niin ji-izhichigeyaan booshke wiin awiia waa-kashkitood ji-izhichiged gaye wiin.
If I am able to do this myself, anybody will be able to this him or herself.

50. Geget igo da-inakamigad.
It really will happen.

51. Miinawaa go ezhi-inenimag nindamis apane niniijaanis, apane ningaganooanaa anishinaabemong miinawaa ezhi-ganoonag izhi-gaagiizomag izhi-mawadisag apane go nindaabajitooon i'iw isa ojibwemowin.

And all the time I think about my daughter, my child, I speak to her in the Indian language and as I converse with her or lecture her, as I visit with her I always use that Ojibwe language.

52. Miinawaa ezhi-ganoonag geget igo onisidotaan i'iw ekidoyaan.

And as I talk to her she really does understand that which I say.

53. Miinawaa go giishpin waa-ayaang geoo miinawaa aabajitooon i'iw isa zhaaganaashiimowin.

But if she wants something she uses that English again.

54. Ningaganooanaa anishinaabemong eta.

I speak to her only in Indian.

55. Miinawaa niwiindamawaa, "Awegonen waa-ayaaman?"

And I tell her, "What do you want?"

56. Gaawiin ninisidotanziin i'iw ekidoyan.

I don't understand what you're saying.

57. Aabiding miinawaa ikidon."

Say it again."

58. Gemaa, "Gagwejimishin anishinaabemong miinawaa ninga-naanaagadawendaan."

Or, "Ask me in Indian and I'll give it my full consideration."

59. Mii akeyaa ezhi-aabadak i'iw ojibwemowin ezhi-gaganoonidiyaang nindaanis gaye niin.

In this way that Ojibwe language is used when my daughter and I converse with one another.

60. Miinawaa go eshkaa igo ogikendaan i'iw gidinwewininaan.

And increasingly she knows our language.

61. Mii eta go niso-biboonagizid o'ow apii.

She's only three years old at this time.

62. Miinawaa go ezhi-waabandamaan i'iw enakamigak ningikendaan yo'ow.

And as I've seen this happen, I know this.

63. Geget igo da-bimaadiziiwinagad o'ow ojibwemowin.

The Ojibwe language will surely survive.

64. Gaa-ako-midaaso-biboonagak ingoji go gaawiin nindaa-gii-ikidosii da-bimaadiziiwinagak i'iw ojibwemowin.

Approximately ten years ago I could not have said that the Ojibwe language would live.

65. Noongom dash eget igo ningikendaan waa-pimaadiziiwinagak.

But now I know definitively that it will survive.

66. Gaawiin da-waniszinoon megwaa bimaadiziyaan.

It will never be lost while I am alive.

67. Ezhi-apiitizid nindaanisim ningikendaan o'ow.

As my daughter increases in age I know this.

68. Gaawiin da-waniszinoon megwaa bimaadizid gaye wiin.

It will not be lost while she's alive either.

69. Gaawiin nindaa-gii-ikidosii gaa-ako-midaaso-biboonagak ingoji go.

I could not have said that about ten years ago.

70. Mii i'iw wenji-inendamaan anishinaabeg geyaabi da-ayaawag omaa niigaan.

That is why I think native people will be here in the future.

71. Miinawaa da-bimaadiziiwinagad i'iw ojibwemowin.

And the Ojibwe language shall live.

72. Ezhi-gaagiizomagwaa ingiw gaaziizomagig igiw isa niijanishinaabeminaanig, geget igo niwiindamawaag apane ji-inendamowaad i'iw wewini ji-anokiiwaad ji-nanda-gikendamowaad i'iw ojibwemowin.

When I lecture them, beseeching our fellow Indians I always truly tell them to consider working in a good way to endeavor to know that Ojibwe language.

73. Geget igo oga-gashkitoonaawaa giishpin misawendamowaad ji-ayaamowaad miinawaa anokiiwaad enigok.

They shall be empowered to do it if they desire to have it and work with all effort.

74. Mii inendamaan ezhi-gagwejimigooyaan apane ji-ganoodamaan i'iw ge-izhichigewaad anishinaabeg ji-nanda-gikendamowaad.

I ponder this when I am always asked to discuss what the Indians should do in order to learn it.

75. Geget igo daa-inakamigak giishpin enigok anokiiwaad ji-inakamigak.

It can happen if they work hard to make it happen.

76. Mii gikendamaan.

That's what I know.

77. Apane ninganoodaan i'iw isa gaa-izhichigeyaambaan nimbimaadiziwining gaa-izhi-nanda-gikendamaan.

I always talk about what I did in my life as I learned it.

78. Ningii-kikinoo'amaagoo iwidi sa gabe-gikendaasowigamigong miinawaa go gaa-izhi-aabajitooyaan gaagiigido-makakoonsan miinawaa gaa-kikinoo'amaagooyaan ozhibii'amaan miinawaa wiindamaagooyaan gegoo gaa-pi-wiindamawiwaad ingiw netaa-anishinaabemojig.

I was instructed over there at college and I've used tape recordings and been a student of the writing system and I've been told things, talked to be the carriers of the Indian language.

79. Anooj igo gegoo ningii-tazhindaan.

I talked about a variety of things.

80. Ningii-aabajitoon gaa-izhi-nanda-gikendamaan.

I used what I learned.

81. Idash yo'ow niwii-tazhindaan gaa-kikinoo'amawiwaad ingiw gichi-ayaa'aag nawaj epiitizijig gekendamowaad i'iw ojibwemowin.

And I want to talk about this which I was taught by those elders, older people who know that Ojibwe language.

82. Noomaya anishinaabeg owanendaanaawaa ji-aabaji'aawaad odasemaaniwaan.

Recently Indians have forgotten to use their tobacco.

83. Geget igo apiitendaagwad anishinaabeg ji-aabaji'aawaad odasemaaniwaan.

It is critically important for Indians to use their tobacco.

84. Geget igo nindaa-izhichigemin apane.

We should really do this all the time.

85. Apii bijinag gaa-kanoonag wa'aw isa akiwenzii Manidoo-giizhig ezhinikaazod ningii-kaganoonaa iwidi Bemijigamaag iwidi gabe-gikendaasowigamigong Bemijigamaag eteg.

The first time I talked to this elder called Manidoo-giizhig I spoke to him over there in Bemidji where Bemidji State University is located.

86. Miinawaa ningii-kaganoonaa.

And I spoke to him.

87. Wiin dash gaawiin gii-inaabisii imaa gaa-tazhi-naaniibawiyaan baabii'ag a'aw waa-kanoonag.

But he didn't look there where I was standing waiting to talk to him.

88. Mii eta go gaa-inaabid imaa waasechiganing.

He just peered out the window there.

89. Gaawiin gii-inaabisii gaa-tazhi-naaniibawiyaan.

He didn't even glance where I was standing.

90. Bangii go ningii-agaji.

I was a little intimidated.

91. Ningii-segiz gaa-izhi-naaniibawiyaan imaa.

I was scared as I just stood there.

92. Wiin dash ogii-ozhibii'aan gegoo imaa mazina'iganing.

But he wrote something down there on a piece of paper.

93. Miinawaa ogii-webinaan i'iw.

And he threw it away.

94. Ogii-ozhibii'aan gegoo miinawaa.

Again he wrote something down.

95. Mii eta go inaabid waasechiganing.

He only looked out the window.

96. Miinawaa gii-kwekitaa imaa, inaabid gaa-tazhi-naaniibawiyaan.

And he turned there, glancing at where I stood.

97. Miinawaa ningii-pi-miinig i'iw mazina'igaans.

And he gave me that piece of paper.

98. Omaa ogii-ozhibii'aan gegoo.

Here he had written something.

99. "Giishpin waa-nanda-gikendaman gegoo, akawe gidaa-nanda-gikendaan o'ow."

"If you want to learn something, first you must learn this."

100. Imaa dash gii-ozhibii'igaade o'ow, "Weweni gibi-naazikoon gegoo ji-gagwejiminaan sa noongom.

And this is what was written there, "I come to you with all respect today to ask you something.

101. Gimiinin asemaa."

I'm giving you tobacco."

102. Mii gaa-ozhibii'igaadeg.

That's what he wrote.

103. "Akawe gidaa-gikendaan o'ow.

"First you should know this.

104. Baanimaa dash giga-maajiitaamin."

And afterwards we'll begin."

105. Mii gaa-pi-wiindamawid a'aw akiwenzii Manidoo-giizhig.

That's what that old man Manidoo-giizhig told me.

106. Ningii-kiiwe.

I went home.

107. Megwaa odaabii'iweyaan ningii-kanawaabandaan i'iw miinawaa apii gaa-tagoshinaan iwidi endaayaan aazhaa ningii-kikendaan.

I studied it while I drove and by the time I arrived over there at my house I already knew it.

108. Idash gaawiin zezikaa nindaa-gii-kaganoonaasii a'aw Manidoo-giizhig.

But I couldn't immediately talk to Manidoo-giizhig.

109. Baanimaa dash ningii-kaganoonaa.

Later on, however, I spoke to him.

110. Ningii-ikid, "Weweni gibi-naazikoon gegoo ji-gagwejiminaan sa noongom.

I said, "I come to you with all respect today to ask you something.

111. Miinawaa go gimiiin asemaa."

And I'm giving you tobacco."

112. Ningii-miinaa asemaa.

I gave him tobacco.

113. Miinawaa gii-ikido, "Naa ahaaw Waagosh.

And he said, "All right Waagosh.

114. Gidaa-maajitaamin." Ningii-pi-wiidookaag wa'aw akiwenzii.

I can begin.” That old man helped me.

115. Ningii-kikinoo’amaag gegoo imaa.

He taught me something there.

116. Asemaa.

Tobacco.

117. Apane gaye ningii-aabaji’aa wa’aw asemaa gaa-izhi-nanda-gikendamaan i’iw ojibwemowin.

And I always used this tobacco when I endeavored to know Ojibwe.

118. Miinawaa dibishkoo aabiding ningii-mawadisaa bezhig akiwenziiban iwidi Gaa-miskwaakokaag.

And in similar fashion one time I visited this certain elder man over there in Cass Lake.

119. Niigaani-bines gii-izhinikaazo.

He was called Niigaani-bines.

120. Miinawaa ningii-mawadisaa imaa endaad owaakaa’igaansing.

And I visited him where he lived in his little house.

121. Ningii-miinaa asemaa.

I gave him tobacco.

122. “Weweni gibi-baazikoon gegoo ji-gagwejiminaan sa noongom.

“I come to you with all respect today to ask you something.

123. Gimiinin asemaa.”

I’m giving you tobacco.”

124. Ningii-miinaa asemaa.

I gave him tobacco.

125. “Nindaga shke naa gikinoo’ amawishin gegoo i’iw ojibwemowin.

“Please teach me something of the Ojibwe language.

126. Anishinaabemotawishin.”

Talk to me in Indian.”

127. Zezikaa wiin gii-pazigwii miinawaa gaa-ani-maajaad.

He immediately stood up and left.

128. Hayaa aaniish wenji-maajaad?

Wow, why’s he leaving?

129. Niin dash wiin gaawiin ningii-kikendanziin gaa-onji-maajaad.

As for me, I had no idea why he left.

130. Ningii-namadab owaakaa’iganing.

I was sitting in his house.

131. Wiin dash gii-izhaa iwidi abiwining imaa owaakaa’iganing.

And he went over there to a room there in his house.

132. Ningii-noondawaa.

I heard him.

133. Ningii-segiz gaa-namadabiyaan.

I was scared sitting there.

134. Aaniish wiin?

Why?

135. Ganabaj ningii-wanichige.

Maybe I made a mistake.

136. Ganabaj ningii-wanigiizhwe.

Maybe I misspoke.

137. Namanji iidog gaa-izhichigeyaambaan.

I didn't know what I did.

138. Baanimaa dash gii-pi-azhegiwe a'aw akiwenziiban.

But after a while that old man came back.

139. Miinawaa ogii-takonaan asemaan oninjiining.

And he was holding tobacco in his hands.

140. "Naa ahaaw gwiiwizens.

"All right boy.

141. Giwii-miinin asemaa gaye giin ji-miigwechiwi'inaan gii-pi-izhaayan ji-nanda-gikendaman i'iw isa anishinaabemowin.

I want to give you tobacco myself to thank you for coming here to learn the Indian language.

142. Geget giga-wiidookoon," ningii-ig.

Surely I will help you," he told me.

143. Mii gaa-pi-gikinoo'amawid asemaa.

That's how I was instructed about tobacco.

144. Mashkawizi.

It's strong.

145. Mashkawaadizi a'aw asemaa.

That tobacco has power.

146. Miinawaa apane ezhi-ganoonag manidoo ezhi-ganoonag nijanishinaabe ezhi-ganoonag gichi-aya'aa nimikwenimaa nindasemaa.

And always whenever I talk to the Spirit, talk to my fellow Indian [or] talk to an elder I remember my tobacco.

147. Ningii-aabaji'aa asemaa apane ji-gagwejimag a'aw manidoo ji-bagosenimeg a'aw manidoo ji-zhawenimid.

I used tobacco all the time to ask that Spirit to beseech the Creator to have pity on me.

148. Mii gaa-onji-wiidookaagooyaan.

That's why I was helped.

149. Mii gaa-onji-gikendamaan i'iw isa bangii go gekendamaan geyaabi go nanda-gikendamaan.

That's why I know this little bit that I know and still strive to learn.

150. Idash geget igo niwiidookaagoog manidoog ezhi-aabaji'ag nindasemaa.

But I am definitely helped by the Spirits when I use my tobacco.

151. Geget igo niwiidookaagoog ingiw nawaj epiitizijig gekendaasojig gichi-aya'aag ezhi-aabaji'ag nindasemaa.

I am most certainly helped by those who are more advanced in years, the learned elders when I use my tobacco.

152. Apiitendaagwad anishinaabe apane aabaji'aad odasemaan.

It is essential that the Indian people always use their tobacco.

153. Mii i'iw gaa-kikinoo' amaagooyaan.

That's what I have been taught.

154. Anooj igo gegoo ningii-izhichige.

I did all kinds of things.

155. Ningikendaan dawaaj anishinaabeg apane ji-aabajitoowaad i'iw isa ojibwemowin giishpin waa-nanda-gikendamowaad gemaa gaye giishpin waa-gikinoo' amaagewaad.

I've become convinced that it's best for Indians to always use the Ojibwe language if they want to learn it or if they want to teach it.

156. Apane anishinaabeg oganoodaanaawaa i'iw ojibwemowin zhaaganaashiimong.

Indians always talk about the Ojibwe language in English.

157. Geget igo da-wanisin giishpin inakamigak.

It will surely be lost if that happens.

158. Idash giishpin aabajitooyaang nindinwemininaan apane eget igo da-bimaadiziiwinagak omaa niishtigwaning omaa ninde'ing i'iw ojibwemowin.

But if we use our language all the time it is certain that Ojibwe will live on here in the mind and here in the heart.

159. Miinawaa go giishpin waa-niizho-giizhwed awiia oadaa-aabajitoonan niizh inwewinan.

And if someone wants to be bilingual he should use two languages.

160.. Giishpin waa-pezhigo-giizhwed eta daa-izhiwebizi dibishkoo izhiwebizid anishinaabe noomaya.

If someone only wants to be monolingual he can behave like the Indian people have been in recent times.

161. Mii eta go zhaaganaashiimod.

He only speaks English.

162. Idash giishpin waa-niizho-giizhwed oadaa-aabajitoonan niizh.

But if he wants to be bilingual he should be using two.

163. Giishpin waa-anishinaabemod eta, giishpin waa-anishinaabewid eta oadaa-aabajajitoon i'iw anishinaabemowin eta.

If he wants to speak Indian only and be Indian only he should be using the Indian language only.

164. Mii i'iw gikendamaan.

That's what I know.

165. Mii i'iw izhitwaayaan niin.

That's what I believe myself.

166. Mii go memwech.

That should be sufficient.

167. Ahaaw akawe gaa-ako-niiyo-biboonagak ingoji go ningii-pi-gagwejimigoog niizh anishinaabewininiwag iwidi Bemijigamaag gabe-gikendaasowigamigong.

All right, first of all, approximately four years ago I was asked by two Indian men over there at Bemidji State University.

168. Ningii-pi-gagwejimigoog ingiw niizh anishinaabewininiwag ji-dazhiikamaan i'iw isa Oshkaabewis Mazina'igan ezhinikaadeg i'iw apii gaa-pi-gikinoo'amaagooyaan aazhaa gaa-kanoodamaan i'iw isa gaa-izhichigeyaambaan ji-gagwe-nanda-gikendamaan i'iw ojibwemowin.

Those two Indian men asked me to work on the Oshkaabewis Native Journal as it's called, as I had already been taught at that time to address that which I had done in my quest to learn the Ojibwe language.

169. Eshkam gaa-izhi-dazhiikamaan i'iw geget igo ningii-mawadisaag ingiw netaa-anishinaabemojig gichi-aya'aag wenjibaayaan.

As I became more deeply involved I certainly visited those fluent speakers of Indian, the elders where I am from.

170. Miinawaa go eshkam gaa-izhi-mawadisag bezhig akiwenziiban Niibaa-giizhig gaa-izhinikaazoban gaa-izhi-mawadisag geget igo apane gaa-izhi-aabajitood i'iw ojibwemowin miinawaa gaa-izhi-wiijiwig.

And increasingly I visited a certain elder named Niibaa-giizhig who always used the Ojibwe language when I visited with him or accompanied him.

171. Baanimaan ningii-pi-gagwejimig a'aw, asemaan miinawaa ningii-pi-miinig, ji-wiidoowag weweni ji-oshkaabewisiwiyaan imaa gaa-tazhi-manidooked.

Later on he asked me something, and gave me tobacco to help him by serving as Oshkaabewis there where he officiated ceremonies.

172. Apii dash gaa-kagwejigooyaan geget igo ningii-wiidookaagoo.

At the time when I was asked I certainly received help.

173. Wiin dash gii-kaagiigido gabe-giizhig anishinaabemong.

And he spoke all day long in Indian.

174. Gii-maajii-manidooke ingoji go zhaangaso-diba'iganek gigizheb.

He would start to officiate at around nine o'clock in the morning.

175. Miinawaa gii-kaagiigido gabe-giizhig.

And he spoke all day long.

176. Ani-onaagoshig ashi-bezhigo-diba'iganek ingoji go gii-pooni-giizhwe.

He quit talking in the evening, around eleven o'clock.

177. Niin dash wiin ningii-pi-gagwejimig ji-wiidabimag miinawaa ji-wiidookawag ji-mooshkinidawag odoopwaaganan gemaa gaye gegoo ezhichigeyaan imaa.

And as for me, he asked me to sit with him and to help him to fill his pipe and do other things there.

178. Mii akeyaa gaa-pi-gikinoo'amaagooyaan i'iw ojibwemowin gaa-izhi-bizindamaan i'iw.

I was instructed in the Ojibwe language as I listened to it.

179. Miinawaa go ningii-kikendaan i'iw.

And I knew it.

180. Eshkam ningii-kikendaan i'iw isa gaa-pi-wiindamawid.

Ever increasingly I knew that which he told me.

181. Ningii-nisidotaan.

I understood.

182. Ningii-pawaajige gaye anishinaabemong mii eta go noondamaan i'iw gaa-ikidod.

I dreamed in Indian too, just hearing that which he said.

183. Mii akeyaa gaa-izhi-giizhwed a'aw.

That's the way that guy spoke.

184. Baanimaa dash gaa-izhi-naanaagadawendamaan gaa-izhichigeyaan gaa-izhi-nandagikendamaan i'iw ojibwemowin ningii-pi-wiindamaag awiyya, "Giishpin nawaj waa-kikendaasoyan, giishpin nawaj waa-kikendaman i'iw ojibwemowin gidaa-tazhiikaan i'iw isa noondaman.

And later on as I reflected upon what I had done to learn the Ojibwe language, someone told me, "If you would like to be more learned, if you want to know more of the Ojibwe language, you should work on [writing] that which you hear.

185. Gidaa-nanda-gikendaan imaa akeyaa.”

You should learn in that fashion.”

186. Geget igo ningii-tazhiikaan imaa akeyaa.

I most certainly did work on it that way there.

187. Gaawiin dash ningii-ozhibii’anziin gegoo gechitwaawendaagwak.

But I never wrote down anything of a sacred nature.

188. Miinawaa gaa-izhi-mawadisag a’aw akiwenziiban Niibaa-giizhig gaa-izhinikaazoban aabiding ningii-piidoon i’iw gaagiigido-makakoons.

And as I visited that old man named Niibaa-giizhig, one time I brought that tape recorder.

189. Miinawaa gaa-izhi-atooyaan imaa.

And I put it there.

190. Gaawiin ningii-piindigadoosiin imaa wiigiwaaming gemaa gaa-tazhi-manidooked.

I never brought it into the wigwam or anywhere he conducted ceremonies.

191. Mii eta go waakaa’iganing miinawaa waa-kanoodang gegoo gaa-inakamigak gii-agaashiinyid.

It was only in the house and only when he wanted to talk about things that happened when he was young.

192. Gaawiin wiikaa ningii-aabajitoosiin gaagiigido-makakoons giishpin awiia gaa-tazhindang gegoo gechitwaawendaagwak.

I never used a recorder if someone spoke of sacred things.

193. Mii eta go gaa-izhi-ganoodamowaad gaa-pi-inakamigak obimaadiziwiwaang.

It was only when they talked about the events of their lives.

194. Miinawaa go a'aw akiwenziiban ogii-kanoodaan gegoo gii-inakamigak gii-agaashiinyid gii-pabaa-giiyosed, bijiinag gaa-izhi-odisag a'aw makadewiiaas gemaa chimookomaan.

And that old man talked about things that happened when he was little, going hunting, the first time he encountered a black man or white man.

195. Anooj igo gegoo ogii-mikwendaan wa'aw akiwenziiban.

This old man remembered all kinds of things.

196. Baanimaa dash apii gaa-izhi-aabajitooyaan i'iw gaagiido-makakoons ningii-kagwe-anishinaabewisidoon.

And after I had used that tape recorder I tried to put it down in Indian.

197. Aanind anishinaabeg odinendaanaawaa giishpin awiia aabajitood i'iw isa ozhibii'igewin mii eta go dazhiikang ozhibii'igewin.

Some Indians think that if someone's working on writing that he's only involved with writing.

198. Mii gaawiin gwayak.

That's not true.

199. Giishpin awiia waa-tazhiikang i'iw isa anishinaabemowin ezhi-anishinaabewisidood geget odazhiikaan i'iw isa bizindamowin apane.

If someone is working on that Indian language by writing in Indian he is most assuredly working on comprehension constantly.

200. Ningii-pizindaan i'iw ekidod.

I listened to that which he said.

201. Miinawaa gaa-izhi-bizindamaan apane ganabaj igo midaaching gaa-pizindamaan i'iw ekidod.

And as I listened all the time I probably had to listen to what he said ten times.

202. Baanimaa dash gaa-ishkwaa anishinaabewisidooyaan aangodinong ningii-kikendaan akina gaa-tibaajimod awiia.

And after I put it down in Indian sometimes I knew what someone said line by line.

203. Mii akeyaa gaa-wiidookaagooyaan nawaj gaa-izhi-nanda-gikendamaan i'iw ojibwemowin.

In this way I was helped even more as I pursued knowledge of the Ojibwe language.

204. Miinawaa go gaa-izhi-anishinaabewisidooyaan aangodinong gaawiin nigii-kikenanziinan iniw ikidowinan gaa-aabajitoowaad.

And as I wrote things down in Indian sometimes I didn't know those words which they had used.

205. Miinawaa ningii-kagwejimaag, "Awegonen o'ow ikidowin?"

And I asked them, "What's this word?"

206. Gaawiin ningikendanziin.

I don't know it."

207. Dibishkoo "jiishkim".

For example "jiishkim".

208. Mii i'iw bezhig ikidowin, gaawiin ningii-kikendanziin nitamising gaa-noondamaan.

That's one word I didn't know the first time I heard it.

209. "Awegonen o'ow ikidowin?"

"What's this word?"

210. Gigii-ikid, 'ogii-chiishkimaan' baanimaa dash 'ogii-chiishkimigoon'.

You said, ‘ogii-chiishkimaan’ and later on ‘ogii-chiishkimigoon’.

211. Awegonen o’ow ikidowin?”

What is this word?”

212. Miinawaa ningii-pi-wiindamaag anishinaabemong, “Oon giishpin awiia waa-kanoonaad awiia wiijanishinaaben ganabaj igo ji-mimigoshkaaji’aad gemaa gaye ji-gaagiizomaad odaa-aabajtoon oninjiin, okaadan gaye ji-jiishkimaad dibishkoo ji-wanishkwe’aad.

And he told me in Indian, “Oh if someone wants to speak to his fellow Indian maybe to tease him or lecture him he could use his hand or leg to nudge someone to interrupt him for example.

213. Mii akeyaa ezhi-aabadak i’iw ikidowin.”

That’s how that word is used.”

214. “Oon,” ningii-ikid.

“Oh,” I said.

215. Mii akeyaa gaa-izhi-gikinoo-amawid oshki-ikidowin.

And thus I was taught a new word.

216. Miinawaa ningii-anishinaabewisidoon.

And I wrote it down in Indian.

217. Ningii-atoon zhaaganaashiimong gaye.

And I put it down in English too.

218. Miinawaa ingiw niizh anishinaabewininiwag gaa-tazhimagig ningii-pi-gagwejimigoog ji-aabajitooyaan i’iw gaa-anishinaabewisidooyaan ji-atooyaan imaa mazina’iganing Oshkaabewis Mazina’iganing ezhinikaadeg.

And those two Indian men I talked about, they asked me to use that which I had written down in Indian to put it in a book, the so called Oshkaabewis Native Journal.

219. Miinawaa geget igo ningii-izhichige.

And I certainly did that.

220. Noongom niizhing endaso-biboon, niizhing nindoozhitoonan iniw Oshkaabewis Mazina'iganan.

Now twice each year I make those Oshkaabewis Native Journals.

221. Miinawaa go i'iw gaagiiigido-makakoons odaa-aabajitonaawaa ji-bizindamowaad i'iw isa gaa-ikidowaad ingiw gichi-aya'aag miinawaa ji-agindamowaad i'iw.

And they use a tape recording to listen to that which those elders said and to read along with it.

222. Mii akeyaa ezhi-wiidookaagemagak i'iw isa Oshkaabewis Mazina'igan.

That's how that Oshkaabewis Native Journal helps.

223. Anishinaabeg giishpin waa-pizindamowaad yo'ow ojibwemowin odaa-bizindaanaawaa.

If Indians want to listen to this Ojibwe language they can listen to it.

224. Gishpin waa-kagwe-anishinaabewisidoowaad yo'ow ojibwemowin odaa-gagwe-anishinaabewisidoonaawaa.

If they want to try to transcribe the Ojibwe language they may endeavor to write it down in Indian.

225. Giishpin waa-agindamowaad i'iw ojibwemowin ji-gagwe-gwayako-giizhwewaad geget igo daa-izhichigewag.

If they want to read the Ojibwe language to work on proper pronunciation they certainly can do that.

226. Miinawaa odaa-bizindaanaawaa i'iw gaagiiigido-makakoons ji-gikendamowaad giishpin gwayako-giizhwewaad.

And they can listen to the recording to ascertain if they are speaking correctly.

227. Anooj igo akeyaa ge-aabadak i'iw ojibwemowin.

There are many ways in which the Ojibwe language may be used.

228. Miinawaa ezhi-bizindawagig ezhi-bizindawagwaa ingiw netaa-anishinaabemojig gekendaasojig gaa-atoowaad gegoo imaa mazina'iganing geget igo odishpadendaanaawaa i'iw isa izhi-waabandamowaad dibishkoo Miskwaanakwad bezhig ezhinikaazod.

And as I listen to those fluent speakers the learned ones who put things there in the journal, they are so proud to see that, like Miskwaanakwad as one is called.

229. Gii-kaagiigido nawaj.

He spoke at great length.

230. Awashiime niizho-diba'iganan gii-kaagiigido.

He talked for more than two hours straight.

221. Mii eta go ojibwemod.

He only spoke Ojibwe.

222. Gaawiin wiikaa ogii-aabajitoosiin i'iw zhaaganaashimowin gaa-izhi-gaagiigidod.

He never used the English language when he spoke.

223. Miinawaa ningii-anishinaabewisidoon.

And I wrote it down in Indian.

224. Apii dash gaa-izhi-bizindang nitam, oon ogii-minwendaan i'iw gaa-waabandang gaa-pizindang.

When he heard it the first time, he really liked what he saw and heard.

225. Naasaab igaye a'aw Niibaa-giizhig geget igo gii-ishpenimo apii gaa-izhi-waabandang i'iw.

It was the same with that Niibaa-giizhig, he was so proud when he saw that.

226. Miinawaa onijjaanisan aapiji sa go ominwendaanaawaa, memindage ishkwaaw-maajaad awiia ji-bizindang i'iw.

And his children were very pleased with it, especially after someone passes away, to listen to it.

227. Onizhishin.

It's nice.

228. Mii i'iw wenji-dazhiikamaan i'iw.

That's why I work on it.

229. Miinawaa apane nindazhiikaan i'iw Oshkaabewis Mazina'igan.

And I always work on the Oshkaabewis Native Journal.

230. Apegish ge-wiidookaagemagak i'iw.

I hope it'll help.

231. Miinawaa niibowa anishinaabeg wiidookaagewag dibishkoo Bebaamibines.

And many other Indians assist, like Bebaamibines.

232. Niibowa anishinaabeg odatonaawaan dibaajimowinan imaa.

Many Indians put stories in there.

233. Dibishkoo wenjibaawaad ingiw anishinaabeg bangii go bakaan izhi-giizhwewaad imaa.

Wherever those Indians are from they speak slightly different dialects there.

234. Miinawaa onizhishin giishpin niibowa anishinaabeg ayaamowaad dibaajimowinan miinawaa go gikinoo'amaadiwinan imaa, imaa sa Oshkaabewis Mazina'iganing.

And it's beneficial when many Indian have stories and teaching in there, there in the Oshkaabewis Native Journal.

235. Geget igo da-wiidokaagemagad.

It really will help.

236. Mii i'iw.

That's it.

237. Mii i'iw inendamaan.

Those are my thoughts on the matter.

238. Ezhi-anokiiyaan geget ningikinoo'amaage ganoodamaan i'iw gaa-pi-izhiwebak mewinzha.

In my profession I actually teach history.

239. Mii i'iw ezhinikaadamowaad.

That's how they call it [in Ojibwe].

240. Miinawaa go niwii-kanoodaan gegoo gaa-inakamigak ishkweyaang waasa go ishkweyaang ingiw anishinaabeg iwidi Gaa-zagaskaajimekaag wenjibaajig apii gaa-izhi-bimaadiziwaad.

And I want to talk about something that happened a long time ago with those Indians from over there in Leech Lake during their lifetimes.

241. Geget igo weweni ogii-kanawendaanaawaa i'iw gaa-pi-miinigoowaad i'iw isa anishinaabe-izhichigewin.

They really took excellent care of the native culture they had been given.

242. Miinawaa gii-ayaa bezhig ogimaawiban Bagone-giizhig gaa-izhinikaazoban.

And there was a certain chief named Bagone-giizhig.

243. Wiin dash mii eta go gaa-tazhiikang i'iw isa midewiwin miinawaa gaa-pi-izhichiged anishinaabe mewinzha.

He had only been involved with the medicine dance and other age-old Indian ways of doing things.

244. Miinawaa gii-kichi-minwaabamewizi a'aw.

He was greatly admired.

245. Ingiw anishinaabeg iwidi Gaa-zagaskwaajiimekaag geget igo ogii-pizindawaawaan iniw.

The Indians over there at Leech Lake really listened to him.

246. Akiwenziiban gii-ogimaawi imaa Gaa-zagaskwaajiimekaag.

The old man was a hereditary chief there at Leech Lake.

247. Miinawaa ogii-ayaan wiigiwaam iwidi minising imaa zaaga'iganiing imaa dash Mako-minis ezhinikaadeg.

And he had a wigwam over there on an island there in the lake called Mako-minis.

248. Imaa dash gii-tazhi-danakii a'aw akiwenziiban.

And that's where that old man lived.

249. Aangodinong dash gaa-pi-...

And sometimes...

250. Ahaaw.

All right.

251. Miinawaa i'iw apii gaa-pimaadizid a'aw Bagone-giizhig ingiw chimookomaanag gii-pi-izhaawaad imaa Gaa-zagaskwaajiimekaag.

And when Bagone-giizhig was alive they white men came to Leech Lake.

252. Miinawaa go anooj gii-kagwe-izhichigewag i'iw apii.

And they tried to do all kinds of things at that time.

253. Ingiw chimookomaanag gagwe-ozhitoonaawaa i'iw isa ishkodedaabaanikana imaa ishkoninganing.

The Americans tried to construct that railroad track there on the reservation.

254. Miinawaa sa gaa-izhi-gagwe-ozhitoowaad aanind Gaa-zagaskwaajimekaag wenjibaajig gaawiin ogii-minwendanziinaawaa i'iw isa gaa-kagwe-izhichigewaad ingiw chimookomaanag.

And as they tried to make it some of the Leech Lakers were very displeased with what those white people were trying to do.

255. Miinawaa eshkam gaa-izhi-nishkaadiziwaad ingiw anishinaabeg iwidi Gaa-zagaskwaajimekaag ingiw chimookomaanag ogii-ozhitoonaawaa i'iw ishkodedaabaanikana imaa ishkoninganing miinawaa go gaa-izhi-ozhiga'igawaad ingiw chimookomaanag miinawaa gaa-ozhitoowaad gibaakwa'iganan miinawaa niswi gibakwa'iganan gaa-izhi-ozhitoowaad imaa ishkoninganing.

And the Indians over there at Leech Lake became increasingly angry as the white people continued to put down railroad tracks across the reservation and built houses and the Americans constructed dams and built three dams there on the reservation.

256. Apii gaa-inakamigak eshkam gii-tiimii i'iw nibi imaa zaaga'iganiing Wiinibigoshish miinawaa Gaa-zagaskwaajimekaag miinawaa Gaa-miskwaawaakokaag eshkam gaa-izhi-diimiig i'iw nibi gaa-pi-mookiibiig geget igo nibi miziwesin imaa gii-ate.

When that happened the water got deeper on lakes Winnie, Leech and Cass and as it deepened and the water rose and it flooded everywhere.

257. Imaa manoomin gaa-tazhi-mamoowaad gaawiin geyaabi imaa gii-atesinoonin.

Their rice beds were no longer in existence.

258. Mii akeyaa gaa-izhi-gagwaadagitoowaad ingiw anshinaabeg imaa Gaa-zagaskwaajimekaag.

And that's how the Indians suffered there at Leech Lake.

259. Apii chimookomaanag gaa-ozhitoowaad iniw gibaakwa'iganan geget igo ogii-sanagendaanaawaa.

And as the white people made the dams they found it ever more difficult.

260. Mii gaa-onji-nishkaadiziwaad.

That's why they were mad.

261. Miinawaa sa chimookomaanag gaawiin wiikaa ogii-pizindanziinaawaa.

And the white people never listened to it.

262. Apii chimookomaanag gii-pi-izhaawaad ji-gagwedwewaad gegoo nawaj ogii-kagwejimaawaan iniw anishinaaben nawaj aki ji-bi-miinigoowaad.

When the white men came they asked for more, asked the Indians to give them more land.

263. Ingiw anishinaabeg wegimaawijig gii-ikidowag, "Gaawiin.

Those Indians chiefs said, "No.

264. Gaawiin geyaabi.

Not any more.

265. Gaawiin nawaj gidakiiminaan oadaa-ayaanziin a'aw chimookomaan."

The American people will not have any more land."

266. Mii eta go anishinaabeg waa-ayaamowaad waa-aabajitoowaad.

The Indians will be the only ones to have and use it.

267. "Geget igo apiitendaagwad ji-ayaamaang."

"It is really important for us to have it."

268. Mii ekidod wa'aw isa akiwenziiban Bagone-giizhig gaa-izhinikaazoban.

That's what that old man named Bagone-giizhig said.

269. Miinawaa gaawiin ogii-pagidinaasiin awiia wegimaawid.

And the chief didn't allow anyone.

270. Gaawiin ogii-pagidinaasiin awiia ogimaan ji-miigiwenid gegoo.

He didn't allow another chief to give anything away.

271. Miinawaa ingiw chimookomaanag.

And those white people.

272. Geget igo ingiw anishinaabeg ogii-pitaakoshkawaawaan iniw chimookomaanan.

Those Indians successfully inhibited those Americans.

273. Gaawiin ogii-kashkitoosiinaawaan nawaj aki ji-mamoowaad.

They were never able to get more land.

274. Ogii-ayaanan iniw mazina'iganan miinawaa gaa-izhi-gagwejimaawaad iniw anishinaaben ji-ozhi-bii'amowaad iniw owiinzowiniwaan imaa gaawiin awiia gii-izhichigesii.

They had two treaty documents and tried asking the Indians to put their signatures there but no one would do it.

275. Miinawaa ingiw chimookomaanag i'iw gagwe-doodawaawaad gegoo iniw Bagone-giizhig ezhinikaazonid.

And those white people tried doing all kinds of things to the one called Bagone-giizhig.

276. Wiin dash onzaam gii-mashkawaadizi.

But he was too powerful.

277. Apii gaa-izhi-inendang gaawiin owii-miigiwesiin i'iw isa aki imaa Gaa-zagaskwaajimekaag.

He had a conviction at that time not to give away any more Leech Lake area land there.

278. Miinawaa go ingiw chimookomaanag anooj igo gegoo gii-kagwe-izhichigewag jidoodawaawaad gegoo Bagone-giizhig.

And those white people did all kinds of things to Bagone-giizhig.

279. Miinawaa go ingiw dakonigewiniwag gii-pi-izhaawag miinawaa gaa-izhi-wiindamawaawaad iniw Bagone-giizhig, “Giin igo giwanichige.

And the policemen came and told that Bagone-giizhig, “You messed up.

280. Onzaam niibowa ishkodewaaboo gigii-mamoon.”

You violated the Indian liquor law.”

281. Miinawaa ingiw dakonigewiniwag gaa-izhi-mami’aawaad iniw Bagone-giizhig.

And those policemen arrested that Bagone-giizhig.

282. Miinawaa gaa-izhi-biinaawaad iwidi waabanong akeyaa.

And they brought him off to the east.

283. Miinawaa go gaawin ogii-kashkitoosin ji-apa’iwed i’iw apii.

And he wasn’t able to escape at that time.

284. pii dash gaa-izhi-ayaad imaa besho imaa gichi-gamiing imaa dakonigewiniwag gaa-ayaawaawaad iniw Bagone-giizhig.

When he came closer to Lake Superior there the policemen had custody of Bagone-giizhig.

285. Wiin dash geget igo gaa-ishkwaa-ayaad imaa gaa-kashkitood ji-apa’iwed.

But after he had been there a while he really was able to escape.

286. Miinawaaa gii-azhegiowed iwidi sa Gaa-zagaskwaajimekaag.

And he returned home to Leech Lake.

287. Mii eta go babaamosed

He was only walking around on foot.

288. Awashiime ningodwaak diba'iganan gii-pabaamose a'aw ji-azhegiowed iwidi gaa-tazhi-danakiid.

He walked over one hundred miles to return to his home.

289. Apii dash gaa-pi-dagoshing imaa geget igo ingiw anishinaabeg ogii-minwendaanaawaa gaa-inakamigak ji-waabamaawaad iniw Bagone-giizhig.

When he arrived there those Indians were pleased with the way events transpired so that they could see Bagone-giizhig.

290. Miinawaa gii-azhegiuwewag iwidi sa Mako-minising imaa dash gaa-izhi-ayaawaad.

And they returned over there to Mako-minis where they had been.

291. Wiinawaa dash ingiw chimookomaanag gii-apiichi-nishkaadiziwag ingiw chimookomaanag miinawaa go ingiw dakonigewininiwag gaa-izhi-wiindamawaawaad iniw isa zhimaaganishan gegoo ji-izhichigenid.

But the white people were enraged and policemen told the army soldiers to do something.

292. Miinawaa gichi-jiimaan ogii-ayaanaawaa iwidi sa gichi-gamiing besho imaa sa Onigamiinsing, Onigamiing.

And they had a barge on the big lake over there near Onigamiins.

293. Imaa dash ingiw chimookomaanag gaa-ayaamowaad i'iw gichi-jiimaan.

That's where the whites had that barge.

294. Niibowa ingiw zhimaaganishag gii-pooziwag imaa gichi-jiimaaning, miinawaa go dakonigewininiwag, aanind anishinaabeg igaye gaa-anokiiwaad dakonigewininiwiwaad gaa-pooziwaad gaye wiinawaa.

Many of the soldiers embarked on the barge there, along with many policemen and a few Indians who served as policemen all embarked there themselves.

295. Miinawaa gaa-izhi-ayaawaad imaa gichi-jiimaaning.

And they were there on the barge.

296. Geget igo gii-takamaashiiwaad miinawaa gaa-pi-dagoshinowaad imaa sa besho imaa Mako-minising.

And they steamed across and arrived there near Mako-minis.

297. Imaa jiigibiig gii-ayaawaad.

They were there at the shore.

298. Ingiw anishinaabeg aazhaa ogii-kikendaanaawaa gaa-izhichigewaad akeyaa gaa-izhiwebiziwaad ingiw isa chimookomaanag.

Those Indians had already been apprised of the actions and activities of the white people.

299. Miinawaa ogii-waabamaawaan iniw zhimaaganishan, dakonigewininiwan.

And so they saw those soldiers and policemen.

300. Miinawaa ogii-waabamaawaan iniw zhimaaganishan, dakonigewininiwan.

And all the Indians were prepared and knew.

301. Ingiw abinoojiinyag miinawaa niibowa—gaawiin akina—idash niibowa ingiw anishinaabekwewag aazhaa gii-apa'iwewag.

Those children and many—but not all—of the Indian women had already fled.

302. Miinawaa noopiming gii-ayaawag.

And they were off in the deep woods.

303. Ingiw ininiwag idash gii-ayaawag imaa noopiming idash nawaj besho.

But those men were in the woods much closer.

304. Imaa dash gii-ate i'iw mashkodeng imaa sa apii gaa-kabaawaad gaa-tazhi-gabaawaad ingiw chimookomaanag.

There was a clearing there where the Americans disembarked.

305. Miinawaa imaa besho imaa jiigayi'ii imaa mashkodeng imaa noopiming megwaayaak ingiw anishinaabeg gii-ayaawag.

And there nearby the field there those Indians were in the woods by the tree line.

306. Akina ingiw anishinaabewininiwag ogii-ayaanaawaan baashkiziganan.

All the Indian men had guns.

307. Miinawaa gii-kiizhiitaawag

And they were ready.

308. Ingiw zhimaaganishag gii-gabaawag imaa jiigibiig.

Those soldiers disembarked there on the beach.

309. Miinawaa gaa-izhi-gabaawaad geget igo gii-kagwe-gabeshiwag waa-izhi-nandawaabamaawaad iniw Bagone-giizhig ezhinikaazonid.

And they disembarked and tried to set up base camp from which they would search for the one known as Bagone-giizhig.

310. Miinawaa go bezhig zhimaaganish geget igo gii-oshki-aya'aawi.

And this one soldier was a really young person.

311. Wiin dash gaa-izhi-naaniibawid imaa ganabaj gii-wanichige.

And he might have just been standing there when he made a mistake.

312. Ogii-pangisidoon i'iw isa baashkizigan.

He dropped a rifle.

313. Miinawaa apii gaa-pagisijigaade i'iw baashkizigan geget igo gaa-izhi-baashkiziged.

And when that gun fell it actually discharged.

314. Miinawaa gaa-noondaagwak i'iw isa baashkiziged a'aw zhimaaganish.

And it gave a [loud] report when that soldier shot.

315. Ingiw anishinaabeg gaa-izhi-noondamowaad miinawaa aanind anishinaabeg gaa-izhi-inendamowaad, "Aanh chimookomaanag.

Those Indians heard it and some Indian thought, "Ah white people.

316. Zhimaaganishag ganabaj ogikendaanaawaa anishinaabeg omaa ayaawaad."

Maybe the soldiers know the Indians are here."

315. Gaawiin dash awiia zhimaaganish ogii-kikendanziin, gaa-izhi-gikendanzig anishinaabeg gaa-ayawaad imaa.

Actually no soldier knew about it, as they had no knowledge that Indians were all around there.

316. Idash apii gaa-izhi-inakamigak gaa-noondaagwak i'iw baashkiziged a'aw zhimaaganish ingiw anishinaabeg gii-maajii-baashkizigewag.

But when that happened as that soldier discharged his firearm and it sounded out, those Indians started shooting.

317. Miinawaa go ogii-nisaawaan aanind zhimaaganishan.

And they killed some soldiers.

318. Ingoji go naanan zhimaaganishag gaa-izhi-nibowaad imaa miinawaa bezhig anishinaabe dakonigewininiwid.

About five soldiers died there and one Indian police officer.

319. Gaawiin awiia anishinaabe imaa noopiming.

No Indian there in the woods, however.

320. Mii eta go mino-ayaawaad ingiw.

They were unharmed.

321. Wewiib igo gaye ingiw zhimaaganishag gii-izhi-baashkizigewag, anooj igo gegoo gagwe-izhi-miigaanaawaad iniw anishinaaben.

Those soldiers immediately returned fire, trying all kinds of tactics to engage the Indians.

322. a sa onzaabamewiziwag ingiw chimookomaanag wewiib igo gaa-izhi-booziwaad imaa ojiimaaniwaang.

And those white people were overwhelmed and quickly jumped back onto their barge.

323. Miinawaa go a'aw Bagone-giizhig wiin dash gii-poozi imaa jiimaansing miinawaa niizh anishinaabekwewag gaa-izhi-mamoowaad iniw abwiin, miinawaa wewiib gaa-izhi-maajaawaad imaa agaamiing akeyaa gaa-izhi-izhaawaad.

And that Bagone-giizhig embarked in a little canoe and two native ladies took paddles and they immediately left and headed for the far shore there.

324. Miinawaa gaawiin awiia chimookomaan ogii-kashkitoosin ji-mami'aad iniw Bagone-giizhig ezhinikaazonid.

And no white man was able to take the one called Bagone-giizhig.

325. Baanimaa dash ingiw chimookomaanag gii-azhegiuwewag imaa besho Onigamiing, miinawaa go gaa-izhi-gabaawaad imaa.

Later on those white people returned there near Onigamiins and disembarked there.

326. Anooj igo gegoo gii-izhichigewag gaa-ako-bimaadizinid iniw Bagone-giizhig, apane ingiw chimookomaanag gaa-izhi-nandawaabamaawaad wii-mami'aawaad dakonigewininiwag miinawaa zhimaaganishag.

They did all kinds of things while Bagone-giizhig was alive, as the whites as the white kept searching for him to arrest him with policemen and soldiers.

327. Ginwenzh geyaabi gii-pimaadizi.

He lived a long time after that.

328. Gaawiin dash awiia ogii-kashkitoosiin ji-mami'aad.

And nobody was able to take him in.

329. Mii eta go gaa-izhi-bimaadizid imaa noopiming imaa Mako-minising.

He only lived there in the woods on Mako-minis.

330. Miinawaa gaa-ako-bimaadizid ogii-tazhiikaan i'iw midewiwin miinawaa gaa-pi-izhichigewaagwen ingiw anishinaabeg mewinzha.

And throughout his life he was involved with the medicine dance and age-old Indian customs.

331. Mii i'iw gaa-izhichiged gaa-pimaadizid.

That's how he lived his life.

332. Miinawaa ogii-ozhitoon gegoo.

And he made something.

333. Ogii-mamoonan iniw anwiinsan imaa gaa-izhi-mamood gaa-tazhi-miigaadiwaad.

He took those shell casings there, retrieving them from the battlefield.

336. Miinawaa ogii-ozhitoon gegoo gaa-piizikang, imaa oshtigwaaning gaa-izhi-biizikang.

And he made an adornment to wear around his [neck].

337. Geget igo geyaabi imaa atewan iniw isa mazinaakizonan imaa dash ji-waabamind wa'aw akiwenziiban Bagone-giizhig biizikang i'iw.

There are still pictures from that era which show this Bagone-giizhig wearing that [necklace].

338. Wiin dash gii-kichi-ishpenimo.

And he was extremely proud.

339. Oгии-ishpadendaan i'iw isa gaa-inakamigak gii-shaabwiid gii-mashkawaadizid gaa-izhi-gashkitood ji-bimaadizid dibishkoo anishinaabe ge-bimaadizid, daa-bimaadizid.

He was proud of the events that transpired, his survival and strength and his ability to live the way Indians can live and should live.

340. Mii akeyaa gaa-izhiwebizid a'aw akiwenziiban.

That's the way that old man was.

341. Miinawaa go ingiw anishinaabeg miziwe go imaa Gaa-zagaskwaajiimekaag ogii-minwendaanaawaa.

And those Indians all over Leech Lake were pleased about it.

342. Miinawaa gii-kichi-minwaabamewizi wa'aw isa akiwenziiban.

And this old man greatly admired.

343. Ginwenzh gii-pimaadizi.

He lived a long time.

344. Miinawaa ingiw anishinaabeg gii-ishpenimowag gaa-izhi-inendamowaad i'iw gaa-inakamigak.

And the Indians were proud when they thought about that history.

345. Geyaabi go ingiw Gaa-zagaskwaajiimekaag anishinaabeg ishpenimowag ezhi-naanaagadawendamowaad.

And the Leech Lakers are still proud when they think about it.

346. Mii i'iw.

That's it.

347. Niminwendaan gagwedweyan i'iw.

I'm glad you asked that.

348. Yo'ow ninaanaagadawendaan apane.

I think about this all the time.

349. Ingiw gichi-aya'aag ningii-pi-wiindamaagoog aanind gichi-aya'aag, "Gaawiin wiikaa giga-bitaakoshkaagoosiinaan a'aw chimookomaan," mii ekidowaad.

Those elders told me, certain elders, "That white man will never get in our way," they say.

350. Geget igo debwewag ingiw gichi-aya'aag ekidowaad.

Those elders really speak the truth when they say that.

351. Ingiw anishinaabeg oada-ayaanaawaa i'iw ojibwemowin niigaan gedako-bimaadizid anishinaabe giishpin gegoo ezhichiged—gaawiin niigaan—o'ow apii.

The Indians can keep that Ojibwe language in the future as long as the Indian people live provided that they act—not in the future—right now.

352. Noongom wenjibaayaan niin ayaawag niibowa netaa-anishinaabemojig.

Today where I am from there are a lot of fluent speakers.

353. Idash ingiw gekendamowaad, gekendangig i'iw ojibwemowin, mii eta go nawaj apiitiziwaad, mii eta go gichi-aya'aag.

But those who know the Ojibwe language are older, elders only.

354. Nawaj epiitizijig ogikendaanaawaa yo'ow isa ojibwemowin.

The older folks know this Ojibwe language.

355. Ayaawag aanind oshki-anishinaabeg ezhi-nanda-gikendamowaad—Minisinogaabaw, Naabekwa, Giniw-giizhig, Biidwewe-giizhig—ezhi-nanda-gikendamowaad i'iw isa ojbwemowin eshkam ezhi-gashkitoowaad ji-izhichigewaad.

There are some younger one who are learning it—Minisinogaabaw, Naabekwa, Giniw-giizhig, Biidwewe-giizhig—who are on a quest for the Ojibwe language and increasingly able to do so.

356. Mii eta go aanind.

But only some.

357. Idash giishpin waa-pimaadiziiwinagak i'iw ojbwemowin niibowa anishinaabeg odaa-gikendaanaawaa.

But if Ojibwe is to survive many Indians must know it.

358. Niibowa go

Many.

359. Yo'ow ningikendaan.

I know this.

360. Giishpin awiia waa-nanda-gikendang yo'ow ojbwemowin miinawaa giizhiitaad ji-anokiid enigok geget igo oga-gashkitoon weweni ji-waawiingezid.

If someone wants to learn Ojibwe and is prepared to work hard, he will surely be able to speak fluently and properly.

361. Daa-izhichige.

He should do so.

362. Gaa-ako-midaaso-biboonagak ingoji go nimbimaadiziwining gaawiin nindaa-gii-ikidosii waa-pimaadiziiwinagak i'iw ojbwemowin.

About ten years ago in my life I could not say that the Ojibwe language would live.

363. Noongom dash ningikendaan o'ow.

But now I know this.

364. Gaawiin wiikaa da-wanisinziinon megwaa bimaadiziyaan niin.

It will never be lost while I'm alive.

365. Omaa ate.

It is here.

366. Miinawaa go ningikenimaag aanind oshki-aya'aag ge-ikidowaad gaye wiinawaa.

And I know some other younger people who can say that too.

367. Idash giishpin waa-nanda-gikendang i'iw ojibwemowin, gaawiin daa-ikidosii, "Apegish ojibwemoyaan."

And if someone wants to learn Ojibwe, he can't say, "I wish I spoke Ojibwe."

368. Mii eta go giishpin misawendang; giishpin giizhiitaad ji-namadabid imaa wiigiwaaming ji-bizindawaad akiwenziiyan gabe-giizhig; giishpin giizhiitaad ji-webinang i'iw mazinaatesijigan giishpin dawaaj ji-izhichigegwen.

Only if he truly desires it; if he's ready to sit there in a wigwam to listen to an old man all day long; if he's ready to throw away that television set if it's advisable to do so.

369. Mii eta go giishpin giizhiitaad ji-anokiid enigok apane endaso-giizhig waa-izhi-gashkitood ji-mamood ji-ayaang i'iw isa ojibwemowin.

Only if he's prepared to work hard all the time every day will he then be able to take and have the Ojibwe language.

370. Mii i'iw gikendamaan gaa-pi-wiindamaagooyaan miinawaa go gaa-izhi-waabandamaan nimbimaadiziwining geyaabi go oshkinawewiyaan geyaabi go ezhi-nanda-gikendamaan i'iw ojibwemoyaan.

That's what I know, what I've been told and come to see in my own life, as I'm still a young man on a quest to speak Ojibwe.

371. Idash giishpin wiidookodaadiyaang anishinaabewiyaang, giishpin enigok anokiiyaang geget igo da-bimaadiziiwinagad.

And if we help one another in our Indianness, if we work, it will surely live.

372. Giishpin gashkitooyaan ji-izhichigeyaan gaa-izhichigeyaambaan nimbimaadiziwining booshke awiia waa-kashkitood ji-izhichiged gaye wiin.

If I am able to do what I have done in my life, anyone else will be able to do so in his as well.

373. Giishpin gashkitooyaan ji-nanda-gikendamaan miinawaa ji-gikinoo'amawag nindaanis i'iw isa gekendang gaye wiin booshke awiia waa-kashkitood ji-izhichiged gaye wiin.

If I am able to learn my language and teach my daughter that which I have learned as well, anybody else will be able to do so himself.

374. Miinawaa giishpin apiitendaagwak ji-izhichigeyaan niin—geget igo apiitendagwad—giishpin apiitendaagwak ji-izhichigeyaan geget igo apiitendaagwad ji-izhichiged ji-izhichigewaad niibowa anishinaabeg.

And if it is important for me to do this—and it's critically important—if it's important for me to do this, it is surely imperative for others to do so, for many Indians to do so.

375. Giishpin wiidookodaadiyaang, giishpin enigok anokiiyaang geget igo da-inakamigad.

If we help one another, if we work hard, it will definitely happen.

376. Ningikendaan.

I know it.

377. Nindizhitwaa gaye waa-pimaadiziiwinagak i'iw ojibwemowin.

And I believe the Ojibwe language will live.

378. Aabiding ningii-noondawaa akiwenzii ekidod, “Gaawiin wanisinzinoon i’iw ojibwemowin.
One time I heard an old man say, “That Ojibwe language is not lost.

379. Mii eta go giinawind. Giwanishinimin.”
It’s only us. We are lost.”

380. Geget igo gii-tebwe a’aw akiwenzii.
That old man spoke the absolute truth.

381. Geyaabi omaa akiing ate nindinwewininaan, i’iw ojibwemowin.
Our language is still here on earth, that Ojibwe language.

382. Gaawiin wanisinzinoon.
It’s not lost.

383. Geyaabi ayaawag niibowa anishinaabeg netaa-anishinaabemowaad.
There are still many Indians who know how to speak Indian.

384. Gaawiin wiikaa zhaaganaashiimosiiwag giishpin gagwe-anishinaabemowaad.
They never use English when they try to speak Indian.

385. Odayaanaawaan akina iniw ikidowinan waa-aabajitoowaad.
They have all the words they want to use.

386. Idash eget igo wanishinoog niibowa anishinaabeg.
But many Indians are definitely lost.

387. O’ow apii giishpin anokiiyaang da-bimaadiziiwinagad.
At this time if we work, it shall live.

388. Giishpin gagwe-anokiiyaang niigaan maajiitaayaang waa-nisimidana-biboonagak gaawiin ninga-gashkitoosiimin.

If we try to work in the future, starting in thirty years time, we won't be able.

389. Idash o'ow apii giishpin ezhichigeyaang geget igo da-bimaadiziiwinagad.

But at this point in time if we do it it will certainly live.

390. Mii i'iw izhitwaayaan

That's what I believe.

391. Mii inendamaan niin

That's what I think myself.

392. Miigwech bizindawiyeg.

Thank you all for listening.

393. Mii i'iw.

That's it.